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COMMERCE AND TRANSPORTATION

HESS, RALPH H. and WHALING, HEISKELL B. *Outlines of American Railway Transportation*. Pp. 208. Price, \$1.00. Madison: University of Wisconsin, 1915.

A detailed synopsis, with reading references, of the course on American Railway Transportation as given at the University of Wisconsin. The outline is exceptionally comprehensive and can be used to advantage by those who are studying transportation outside of the class room as well as by the students at the University of Wisconsin.

E. R. J.

MONEY, BANKING AND FINANCE

HUNTINGTON, CHARLES CLIFFORD. *A History of Banking and Currency in Ohio Before the Civil War*. Pp. 312. Price, \$1.50. Columbus: The F. J. Heer Printing Company, 1915.

Professor Huntington divides his study into two parts. The first covers the period from 1803 to 1843 when the banks operated under special charters. The second period, during which general banking laws were in force, extended to 1863 at which date the narrative ends. The volume is clearly the result of painstaking research and is well arranged. The conclusions reached are generally favorable to the Ohio banks including the State Bank of Ohio, but are carefully and moderately stated.

E. M. P.

PLEHN, CARL C. *Government Finance in the United States*. Pp. 166. Price, 50 cents. Chicago: A. C. McClurg and Company, 1915.

This brief volume treats almost entirely of the expenditures of federal, state, county, town and city governments in the United States, referring only in an incidental way to debts, revenues and financial administration. Needless to say such a work has been needed and for a brief popular survey has been admirably done.

Among the interesting points emphasized by the author are his words of caution against the acquisition by governments of utility properties that may soon become antiquated because of the introduction of new forms of public service. "The greatest growth of government expenditures is coming in the field of state finance." New sources of revenue must be found and the only effective source in the long run is the income tax.

E. M. P.

SOCIOLOGY AND MODERN SOCIAL PROBLEMS

BRISTOL, LUCIUS MOODY. *Social Adaptation*. Pp. xii, 356. Price, \$2.00. Cambridge: Harvard University Press, 1915.

The subtitle of this volume indicates its purpose and content: *A Study in the Development of the Doctrine of Adaptation as a Theory of Social Progress*. The author has given us a timely and valuable résumé of the ideas of the more promi-

nent students of the last century. I do not know of another book in which one may find such an accurate and readable digest. Moreover, Professor Moody has commented critically upon the views presented and thereby added much to the worth of his book.

The study is divided into four parts. Part I, Introduction, includes a sketch of the Positive Philosophy of Comte, one of the first men to see that there might be a science of society. This is followed by a discussion of Herbert Spencer, the first to catch the glimpse of cosmic evolution and its application to society. The introduction is closed by an outline of the methods of social study suggested by Quêtelet (statistics), Lilienfeld (analogy), and DeGreef (classification).

Passive Physical and Physio-Social Adaptation is the subject of Part II. This includes three chapters. The first deals with Biological Evolution, as outlined by Lamarck, Darwin, Weismann, de Vries, and Mendel; the second is on Neo-Darwinian sociologists (Nietzsche, Kidd, Galton, Pearson, and Lapouge); the third deals with the Environmental School of Sociologists (Marx, Buckle, Ratzel, Ripley).

Part III, Passive Spiritual Adaptation, contains five chapters. The first, Development of the Concept of Society as an Organism, contains a review of Schaeffle, Mackenzie, LeBon, Durkheim, with a few comments on other writers. Sumner, Boas, Westermarck, Hobhouse and Thomas are the anthropological sociologists mentioned in the next chapter. Gumpłowicz, Ratzenhofer and Bagehot are the historical sociologists of the third chapter, and Smith, Tarde, Baldwin, Drummond and Giddings are treated in the fourth chapter under the title, Sociologists Emphasizing One All-Important Formula or Principle. The last chapter discusses the transition from the concept of adaptation as passive to the active concept and considers the question of free-will.

Part IV, Active Material Adaptation, under the subtitle of Invention and Production analyzes the work of Ward, Patten and Carver.

Part V deals with Active Spiritual Adaptation. Here we find under the subtitle, Active Social Adaptation, Novicow (social progress by cultural attraction and expansion), Carlyle (the rôle of great men), James (the energies of men), and Ross (the psychology of social control). Under the title of Idealization and Religion the ideas of Comte, Ross and Baldwin are briefly treated.

In the closing chapter, Summary and Conclusion, the author glances over the field covered and indicates his own position. "As applied to social problems and conditions, the theory of adaptation and the philosophy of social-personalism would seem to call for emphasis on the following factors in associational life:

"I. Production of material goods as the basis of life, growth and cultural development;

"II. The elimination of waste land, waste labor and the waste of natural resources;

"III. Efficient consumption,—interpreted in terms of production (Carver), of surplus energy (Patten), or of social well-being;

"IV. Education for social efficiency . . . ;

"V. Social Control

(a) to secure efficient race stock and to regulate population;

(b) to deal with the anti-social and the social laggards;

(c) to prevent that competition which experience shows to be uneconomic or detrimental to well-being;

(d) to encourage such coöperation as promises to be socially advantageous, and

(e) to secure a more just distribution of wealth."

I am greatly pleased with the quality of the volume. Students will find it helpful and suggestive. I am a bit surprised that no mention is made of such works as Ammon *Die naturliche Auslese beim Menschen*; Hildebrand, *Die Philosophie der Geschichte als Sociologie*; or the writings of Schallmeyer, Reibmayr, Haycraft, Ritchie, or the last book of A. R. Wallace, *Social Environment and Moral Progress*. No reference is made to these, even in the very excellent bibliography.

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DURKHEIM, EMILE. *The Elementary Forms of the Religious Life*. Pp. xi, 456. Price, \$4.00. New York: The Macmillan Company, 1915.

The author presents in this volume one of the most profound social studies of modern times. Because of its breadth and comprehensiveness, its thorough-going research, and its positive conclusions, it is destined to become a classic. Whether its theories are sound or not, it is a book to be reckoned with in all future discussions of this subject.

Two assumptions constitute the thesis of the work, viz.: First, Religion is founded in the nature of things. Were this not the case it would have encountered resistance over which it never could have triumphed. Second, Religion is something essentially social. "Religious representations are collective representations which express collective realities."

Part I is devoted to the statement of the problem and to an analysis of animism and naturism in which the author finds that these are not elementary but derivative forms of religious belief. Part II comprising nine chapters is entitled *The Elementary Beliefs*. This is a study of totemism. After an elaborate analysis of the forms and expressions of totemism, studied primarily among the Australian tribes but supplemented by a wider range of studies, and after a careful criticism of the theories of Frazier and others, he passes to an investigation of the origins of these beliefs. Here conclusion is reached that "the believer is not deceived when he believes in the existence of a moral power upon which he depends and from which he receives all that is best in himself." This power exists, it is society. "Since religious force is nothing other than the collective force of the clan, and since this can be represented in the mind only in the form of the totem, the totemic emblem is like the visible body of the God." Society is the existence outside ourselves, greater than ourselves, and into which we enter into communion. It is symbolized in the totem. Book III develops the principal ritual attitudes growing out and reacting upon these primitive beliefs. This is essentially a confirmation of the philosophic interpretation of the origin and development of religious beliefs on a social basis. It is an induction which sets a task for future investigators. It may be proved or disproved, but it cannot be ignored.

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